

THE
AMERICAN AND FOREIGN
CHRISTIAN UNION.

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A Word in Behalf of our Magazine.

The next number of our Magazine will complete the Third Volume; and we would, at this early date, call the attention of our readers to our plans for the Fourth Volume, which will commence with the number for January, 1853.

I. It is probable that we shall increase the number of pages each month from 32 to 48, making a volume of 576 pages at the end of the year. This will give us room for both a greater *quantity* and a greater *variety* of matter. We have felt greatly the want of this for the last two years. We need for instance a Juvenile department in our Magazine, but have not had room for one, or for such a one as would be worthy of the name. During the first year of the existence of this Periodical each number contained 48 pages; but the Board were induced to reduce it to 32 pages, by several considerations, one of which was the heavy postage; another the expense, including the cost of illustrations, which was too great for the receipts from the subscription list. The number of life-members and life-directors of the Society is now become very large, and all these receive the Magazine gratuitously. This fact contributes to make economy necessary in order to issue such a work without loss to the Society. In order to avoid such a loss it will be necessary to increase the number of subscribers,—paying subscribers,—to our Magazine. If we had 20,000—and we ought to have at least as many—subscribers who would pay punctually, we would have no difficulty. It is probable that we shall give but few illustrations hereafter. However ornamental such things may be, it is difficult to find what is *appropriate* to such a work as ours. We have given many things of this sort—such as the portraits of the Reformers, scenes and buildings rendered famous in the Reformation, or since, by events connected with the cause of Protestantism. But there is a limit to such things—at least to their number. We find it now hard to get hold of what is at once proper and attractive. And the expense of getting up good illustrations is far greater than our readers are perhaps

aware of. We think that the same amount of money can be better laid out in enlarging the Magazine, and improving the style of execution. We shall still give, occasionally, something of this nature, but not regularly or often. The best works of a similar nature in Great Britain and on the Continent have no pictorial illustrations.

II. It is our desire to make this Magazine far more valuable and interesting, and this in many ways. 1st. By improving somewhat the appearance of the work and the style in which it is printed. 2d. By giving more reading matter, and a greater variety. It is our intention, for instance, to make our readers better acquainted with what Rome is doing, in all parts of the world, for the spread of her faith. For this purpose we shall look well after her proceedings, as recorded in the "Annals of the Society for Propagating the Faith," published originally every two months, in French, at Lyons, and in many other countries, translated into the languages which they speak. Nor shall we neglect *The Freeman's Journal* of this city, and other Roman Catholic papers of this country and others. It is a duty of every Protestant to know in these days what Rome is doing. Her plans are great and her hopes exceed her plans.

We have made arrangements which will secure a most valuable Correspondence from France, Italy, Germany, Sweden, Ireland, Canada, Hayti, and South America, and occasionally from other countries, all having a bearing on the great Cause which we are endeavoring to promote. This will contribute much, we trust, to render our Magazine more worthy of the patronage of our friends and of the Christian public generally.

We shall resume and regularly continue the sketches of the Religious condition of Christendom abroad, as well as the notices of the various Evangelical Denominations at home, which we commenced in the First Volume, and have occasionally given in the last and the present, but which circumstances rendered it impossible to finish.

At the same time our own operations, both in the Home and Foreign Fields, will be fully stated from month to month, and those facts set forth which can with prudence be given.

Nor shall we fail to notice the Hand of God in the affairs of our own country and of others, so far as we can perceive it. And the Juvenile and Miscellaneous departments will receive more attention than we have hitherto been able to give them.

Such is the brief statement respecting our AMERICAN AND FOREIGN CHRISTIAN UNION, or "CHRISTIAN UNION," as we shall probably hereafter designate it, which we have thought proper to lay before our readers at this time. We have one request to make of them. *It is that each will exert himself, or herself, to increase the number of our subscribers.* We ask this from no personal interest, but for the good of the Society and of the Cause which it seeks to pro-

mote. We think many of our subscribers might, with a little effort, engage a neighbor or friend to take the Magazine. One dollar a year is a very small sum for such a work—a work which some of the best men in this land have spoken of in their letters to us, in the highest terms. A work that we may add, occupies a place which no other periodical fills; for it not only details the progress of the Truth among Romanists, and the advance of the kingdom of CHRIST in this direction, but also is the exponent of a happy *Christian Union*—a union both real and effective.

We look with confidence to ministers of the Gospel. Brethren, aid us, by recommending this Periodical to your people, and procuring for us, by such means as you may find to be best, as large a number of subscribers to it as you can. And may our blessed LORD smile on our exertions, in this and every other way, to promote his glory and kingdom on the earth.

The Mystery Solved, or Ireland's Miseries; the Grand Cause and Cure.

We beg our readers' attention to the following chapters taken from the admirable work of the Rev. Dr. Dill, recently published by the Carters. They are the first three chapters of the work, and will give a good idea of it, as well as of the nature of the subject of which it treats. We hope that *many* of our readers will purchase and read this masterly production. It is certainly the best thing that has been written respecting unhappy, but still beautiful Ireland. Dr. Dill writes like a man who has a clear comprehension of his subject, an understanding able to grapple with it, and a heart deeply penetrated with the love of a vital Christianity and a deep conviction of its being the panacea for the woes of Ireland. If our readers can read that book,—we forewarn them,—without being made to feel in their inmost souls a deep compassion for Ireland, and send up most fervent prayers that she may soon enjoy the blessings of a pure Gospel, we are entirely mistaken in our opinion of them:

GENERAL WRETCHEDNESS.

The first thing that strikes the traveller, is the air of desolation which begins to pervade whole districts—especially in Munster and Connaught. As he wanders through these provinces, he sees half-decayed towns, which once were so flourishing as to send members to the Irish parliament. He finds whole villages in ruins so complete, that nothing remains but a few tottering wall-steads, to tell that the hum of life was ever there. In some cases, even these monuments of desolation have disappeared, and the coachman points to a bare deserted spot, as the site of a former hamlet. And as to the destruction of farmsteads and cabins, he can scarce move in any direction but the scene appears as if some invading army had passed by.

He finds, on inquiry, that this decadance had commenced long prior to the famine, and was only hastened by that fearful visitation. On the eve of that calamity, and while yet the tide of events flowed in its usual channels, Ireland contained one third the population, with one fourth the surface of the United Kingdom; and yet her national revenue was not one eleventh, being £4,500,000 sterling out of £52,000,000. The registered tonnage of her shipping was not one twelfth, being 250,000 tons to near 3,250,000. And the proportion of persons employed in her factories was one twenty-third, being, in round numbers, 23,000 to 540,000;* while her agricultural condition could scarce be compared to Britain's—there being then in Ireland near 1,000,000 of holdings on 13,500,000 of acres of arable surface. And of these holdings, one seventh did not exceed 1 acre each; one third consisted of from 1 to 50 acres; not one twentieth were above 50 acres each; and two thirds, at least, were wretchedly cultivated.†

If we look to the circumstances of the population of that period, our results are not less remarkable. While the English upper classes have long been the wealthiest in the world, few of the Irish were even out of debt, and numbers were hopelessly embarrassed. While the English middle classes have long been surrounded with comforts, Ireland can scarce be said to have ever had a middle class. And of the few that even then existed, the means were so slender, that often the Irish merchant was poorer than the English clerk; and the Irish farmer would have been thankful for the food which English servants threw away; while the entire agricultural class, representing seven tenths of Ireland's substance, were fast sinking into poverty. How, then, shall we compare the lower classes of both countries—the starved Irish peasant in his wretched hut, with the happy English hind in his cheerful cottage? More than three fourths of all the dwellings in Ireland were at that period built of mud. Near one half of all the families in Ireland lived in dwellings of but one apartment each.‡ Two thirds of that entire population lived by manual labor, and subsisted on potatoes. Near one third were out of work, and in distress thirty weeks in a year;§ while not less than one eighth were paupers, or on the very verge of pauperism.

We think no one can read these statistics without being able to account for all the horrors of the famine of 1847. No prosperous country could be utterly prostrated by the failure of one crop—least of all, the potato—for no prosperous country depends upon it. It is the staple food of poverty or sloth. That nation must have been foundering, which such a calamity could so completely engulf. The above statistics demonstrate that Ireland was foundering—that the people were already so impoverished as to be unable to bear any additional privations; and many of them, indeed, so sunk in the gulf of wretchedness, that the least rise of its waters was sure to overwhelm them.

The census of 1851 has accordingly shown the disastrous effects of the famine upon Ireland. Ten years before, the population was 8,175,124. At the same rate of

* See Thom's Irish Statistics for 1849, pp. 54, 55, 177, 178, 182; Oliver and Boyd's Edinburgh Almanac for 1848, pp. 141, 142.

† See Thom's Statistics, 1849, pp. 168, 169.

‡ Census for 1841.

§ Third Report, Poor Inquiry Commission.

increase which had marked all previous decennial periods, it should at least have been 9,000,000 in 1851; and many believed it had reached that number in 1846. Yet it was found to be only 6,515,794—thus revealing the astounding fact, that in five years the population of Ireland had virtually decreased *two millions and a half*, or near one third! This number is within about 370,000 of being equal to the entire population of Scotland. We have only, therefore, to imagine the almost total extinction of the Scottish nation, in order to form some estimate of our loss. Moreover, in the year 1841 there were 1,384,360 dwellings in Ireland. According to the census of 1851, the number was then reduced to 1,115,007,—showing, that in the mean time, no less than 269,353 of all the habitations of the country had been levelled to the ground! We find, from the same source of information, that this dreadful clearance has chiefly taken place among the small farmers—that humble class so graphically described by the poet, whose little plot

“Just gave what life required, but gave no more.”

In 1845 there were, as already stated, near 1,000,000 of holdings in Ireland; and of this number, those which contained from 1 to 5 acres each, amounted to 310,436, and supported 1,862,250 individuals—more than one fifth of the population. The census of 1851 has revealed the awful fact, that near three fourths of this entire class have been swept away—there being then but 91,618 holdings, supporting 549,708 individuals! We find, moreover, that of all the holdings which are under 15 acres each, one half have disappeared, involving the clearance of 1,500,000 souls. All this in a few short years! yet even now, the depopulation goes on as rapidly as ever. Who that has a heart can read these details without emotion? NEAR TWO HUNDRED AND SEVENTY THOUSAND DWELLINGS swept away! And in these the pulse of affection once beat warmly; for nature has endowed the peasant with feelings as well as the prince. To these, the poor man proudly brought his bride. In these, they no doubt spent years of humble contentment, cheered amidst their sorrows by each other's love. There the mother has smiled over her infant's cradle, and perhaps wept over its coffin too; and the hardy father has had his toils beguiled by the innocent prattle of his little ones. And there, too, have they often knelt around their dying embers and in their own humble way and simple strains presented their evening prayer to heaven!

THE FAMINE.

Such are the general statistics of our depopulation—the brevity of this sketch forbids minuter details. It is enough to say, that of the above 2,500,000, the famine destroyed about 1,000,000, and emigration has removed the remainder; and let any one imagine, if he can, the scenes of woe embraced in these fearful figures! During the horrors of 1847 our country was transformed into a grave-yard and lazaret-house. It was quite common to see the people staggering like drunken men along the roads from the utter exhaustion of nature, their faces and legs being swollen with hunger; and pages might be filled with the bare record of cases the most affecting, of starvation, pestilence, and death. Let us just present the reader with an instance or two. At Killalla, the famished creatures used to crowd round the house of the Rev. Mr. Rogers, wolfish with hunger; and men once athletic and muscular would stand before

his windows, take the skin which once covered a brawny arm, but now hung loose and wrinkled, and double it round the bone in order to prove the extent of their emaciation! One woman was found stretched on the bed by the side of her dead husband, and after having just given birth to a poor wasted infant. It was not uncommon to find whole families dead in their cabins together. Nor were cases rare in which the famished creatures became deranged before expiring; and in one such instance, the most awful of all the occurrences predicted against the Jews was found to have taken place—the delirious mother had fed on her dead infant! Our missionaries were doomed to witness daily the most heart-rending scenes. The Rev. Mr. Brannigan one day observed a man and his wife digging in a stubble field. He approached and inquired what they were doing. They told him they had five children, whom they had for a fortnight supported on cabbage and mill-dust, but that they were now actually starving; that for the last two days they had kept them in bed to try to sleep off the hunger; and that they had that day been out from the early morning in quest of some wild roots, of which they exhibited a handful as the fruits of their protracted labors. Mr. Brannigan was moved, and, uttering some kind words, he handed them two shillings. This relief coming so unexpectedly on the poor man, weakened as he was by sorrow and hunger, completely unmanned him, and he sobbed and wept in the minister's face; while his wife, still less able to control her feelings, clasped her husband in her arms, exclaiming—"My dear! our children won't die yet." And yet these are mere samples. How many scenes more tragic still were enacted during that dreadful calamity, which no chronicle has ever recorded, of whose existence the world never heard, and over which no tears of sympathy were shed, except perhaps by some fellow-sufferers! Nor must we forget that, in consequence of the partial failure of the potato ever since 1847, many districts have been suffering an annual famine, and have now, therefore, almost equalled Egypt's seven years of dearth, without its seven of plenty.

EMIGRATION.

For many years a large portion of Ireland's shipping trade has been mere emigration. And its aggregate amount can be best seen from the fact that, according to a late estimate, there are in America 3,000,000 of native Irish, and 4,500,000 more of Irish descent. In other words, America now contains of habitants of Irish blood, 1,000,000 more than does Ireland itself! Even previous to the famine of 1847 the annual number of emigrants had in six years steadily risen from 40,000 to 95,000; and since that time it has increased so prodigiously that the Colonial Land and Emigration Commissioners give the number emigrating in 1851 at 279,000. The daily arrivals of emigrants at the port of New-York alone, range from 700 to 1000, and of these the great mass are Irish. Thus, after flowing westward for half a century, the stream of emigration, so far from diminishing, has swollen into a mighty flood, and the world now gazes on a phenomenon which can only be likened to the migrations of the Gauls or the Huns, or other wandering tribes of yore. Multitudes are flying from their once loved homesteads, as though Ireland were the scene of some physical as well as social convulsion, to a land which comprises all they can henceforth call a country; deeming even its wild forests an asylum from their woes. They daily hear of the untimely end of thousands of their fellow-emigrants by shipwreck on the

passage, or hardships on their arrival; but so far is every other feeling overborne by the one desire to escape, that the most timid brave the deep, and the most infirm encounter the hardships. Of the crowds that thus hurry along in this general "exodus," scarce one returns, save the few who come back from ill health or indolence, *nulla vestigia retrorsum*; so that a large portion of the country's business arises from emigration. From it our railways are reaping a transient and ruinous harvest—the numbers continually pouring along the Great Southern and Western routs alone are surprising. And seacoast villages, which vessels were never known to touch before, ships now regularly visit for their human cargoes. Churches and chapels are fast being emptied. The country begins to feel the fearful drain, and faints from excessive depletion; yet on goes the increasing tide, and on it promises to go. In many cases the wail of the emigrants who crowd our ports is not so heart-rending as that of their friends whom poverty compels to remain behind; and had the people but the means of getting away, whole districts would rise and take their departure. Even the warmest advocates of the clearance-system begin to feel alarmed. Instead of a competition for land, as formerly, there has at length commenced a competition for tenants; and some are seriously speaking of the necessity for parliamentary interference with the emigrant, to save the country from complete depopulation—it being a matter truly of easy enough calculation, that at the same increasing rate of emigration, a very few years indeed would leave Ireland a lonesome solitude.

Here is a state of things as mournful as it is unparalleled. We refer not so much to the previous dreadful hardships which such a general flight implies; when, by a people proverbially attached to *home*, a Canadian log-hut is now deemed a blessing; when the spell of *country* is so completely broken, that America, once their last resource, is now the goal of their hopes; and what used to be dreaded as a land of exile, is now sighed for as a place of refuge. Nor do we refer so much to the anguish endured by our warm-hearted countrymen when thus torn from their humble, but yet beloved homesteads! What this must be, the heart-rending cries of the emigrants who throng our quays but too painfully show; or their still more bitter wail, when taking their last farewell of those homely abodes which were endeared to them by a thousand recollections! Not surely that these woes are to be overlooked or underrated; on the contrary, they must commend the deepest sympathy of our nature. He cannot be a man who could witness such scenes without emotion, or feeling all that our native poet has so touchingly expressed—

" Good Heaven ! what sorrows gloomed that parting day
That called them from their native walks away ;
When the poor exiles, every pleasure past,
Hung round the bowers, and fondly looked their last ;
And shuddering still to face the distant deep,
Returned and wept, and still returned to weep."

Most affecting of all is it to see amongst those mournful groups, not the young and active merely, but many a poor old man who had hoped to lay his bones in his fathers' sepulchre;—to see trembling old age thus turned out on the world when almost leaving it; doomed to recommence life's pilgrimage at its close; and forced to encounter hardships fit only for elastic youth, and beneath which gray hairs are all but sure to sink. But we refer not now to these calamities.

We allude rather to the moral and social evils of this unnatural state of things. For many years it has been the very flower of the people who have been leaving—

our enterprising upright yeomanry—who were not content to live on dry potatoes. It is the bones and sinews of the country we have been losing, who, besides contributing their labor and skill to America's national wealth, have been carrying with them each from £10 to £1000. By the departure of this class it is reckoned that since 1845 the country has lost in cash alone about half a million sterling. Thus Ireland has for years been little else than a nursery ground for America, whence the hardiest plants are being annually removed, while the least thriving and healthy are left behind. The cream of the nation has thus for years been flowing off: like some liquid of which the purer portion at the top has been repeatedly drawn away, till the very sediment itself begins at length to run off. Such has been the draining process of Irish emigration, on which Britain has looked with indifference, till now the best of the people are gone to rear cities beneath a foreign banner, and all that remains for England's proud flag to wave over, is the pauperized and prostrated remnant.

Nor are the political bearings of the case to be wholly disregarded. It were idle to deny that America now holds that place in the hearts of most of our countrymen which England ought to possess. Hearken to their conversation, and America is the theme of their eulogies; while England is spoken of in terms of invidious contrast, and in a spirit of moody discontent. Never was this fact more clearly proved than during the American ambassador's late visit to Ireland. While at a recent festival in Limerick, the health of our beloved Queen was received with hisses by some of the party, the people everywhere gave Mr. Abbot Lawrence a royal reception, and flocked around him as though he had been a visitant from some better world. In truth, the hearts of the people are now in America. Enter almost any dwelling, and the great aim of the very servants is to save what will "take them out of this country" to that land of promise. Converse with our struggling farmers, and the last hope of many is that their sons, who have gone before, may be spared to send for themselves and their families, and enable them to exchange the condition of British subjects for that of American citizens. Follow that youth to those distant shores, and you find him sustained amid their summer droughts and winter snows by the hope of soon rescuing his revered parent from hunger and "oppression," and welcoming him to that "land of liberty" and wealth.

Rio de Janeiro—Brazil.

We take great pleasure in presenting the following very interesting communication from the Rev. J. C. Fletcher, our Missionary at Rio de Janeiro. It will be remembered by our readers that he was sent, with Mrs. F. last December. God has mercifully preserved their lives. They have fairly entered upon their work. And who can read the closing paragraphs of this paper, and learn how open Brazil is to the Gospel, and how willing the people are to read and hear it, without resolving to do all he can to cause the Gospel to be imparted in that great country? *Now is the time. The right men can be found.* Where is the money?

"Few portions of our globe possess more interest in a natural point of view than Rio de Janeiro, the capital of the Brazilian Empire. There is no city in the world

more favored in its situation and climate. On the Southern verge of the tropic zone it enjoys a perpetual spring and summer. No wintery blasts ever sweep rudely from the stormy and frigid region of Cape Horn. No cold, 'sear and yellow' autumn strews the ground with dead trophies of rustling foliage; but gentle breezes blow, and perpetual verdure blooms, and fruition reigns in this favored land. The heat of the warmer months is tempered by cool currents of air from the ocean and the mountains, and there is not, as in other tropic regions, a rainy season with its torrents and gloom, and dampness, but a kind Providence waters the earth at all times in the year with refreshing showers and copious dews.

"The immense Bay of Rio, which can float the combined navies of the globe, is more than thirty miles in extent, and, although of great depth, it is diversified by many beautiful Islands, whose bold shores permit navigation in their immediate vicinity to be free and unimpeded. The entrance to this magnificent sheet of water is flanked by precipitous mountains, which form an impassable barrier to the blue Atlantic which rolls beyond. So near is the city to this portal of old ocean that it receives the constant benefits of the refreshing breezes. Rio de Janeiro much resembles Naples, though it is more picturesque, from the fact of many *island hills* (if I can so say) rising in the midst of this vast metropolis, like the elevation upon which the castle of St. Elmo is situated in the latter city. These hills form with their verdure and flowers a most beautiful contrast with the white walls and vermilion tiles which border their bases and sides.

"From Rio de Janeiro the stranger gazes upon an amphitheatre of lofty mountains, some of them covered to their very summits with flowering trees and innumerable tall waving palms, of which there are in the Empire of Brazil alone more than one hundred species. The mountains instantly recall Switzerland, and indeed some one has felicitously named the vicinity of Rio de Janeiro, the Southern Helvetia. The scenery is truly Alpine, though mountain summits tipped with snow, which form a part of every landscape in the land of Tell, are never seen here.

"Nature has been gigantic in her efforts here, as can be seen in a most luxurious vegetation, which in some instances attains an enormous size, almost leaving us in doubt whether they are plants or trees. There are many varieties of fruits, to us unknown, and the forests abound in trees whose wood is rich, and sought for throughout the world. These forests, at certain seasons of the year, seem like immense flower-gardens, for many of them bloom themselves, and besides are interlaced with a thousand creepers and vines, and are also covered with brilliant blossoming parasites, which altogether form a *tout ensemble* which realizes the glowing descriptions of Chateaubriand.

"And nature here, aided by cultivation, returns to man an hundred-fold. Ships from all nations sail to this port to bear to other lands the fruit of the little green-leaved coffee-tree. Of many important articles of food, the slovenly labor of slaves will produce two crops a year; while, with diligence, of some things, three harvests might be had.

"Such is the nature of this lovely region. But what is man?

"The history of the first settlement of Rio de Janeiro should be interesting to every Christian. It is not generally known that the first attempt to people this locality was by Protestants, and if treachery and Romish intolerance had not become triumphant, perhaps there might have been seen in this territorial paradise a flourish-

ing Protestant state, with an open Bible and all the blessings and privileges which attend a pure religion. Dr. Kidder in his work on Brazil, says: 'The first settlement in this harbor (that of Rio de Janeiro) was commenced by the French as early as 1555. The leader of the expedition was Nicholas Durand de Villegagnon, a man of considerable abilities, and of some distinction in the French naval service. This individual had the address, in the outset, to secure the patronage of Coligny, the Admiral of France, the distinguished statesman and friend of the Protestants. He proposed to found an asylum for the persecuted Huguenots.' A respectable number of colonists were enlisted, many of whom however abandoned the expedition when driven back to Dieppe after a severe storm. The remainder reached Rio de Janeiro, and there commenced the colony. On the return of the vessels to Europe, 'considerable zeal was awakened for the establishment of the Reformed Religion in these remote parts. The Church of Geneva, Switzerland, became interested in the object, and sent two ministers and fourteen students, who determined to brave all the hardships of an unknown climate, and of a new mode of life in the cause.'

"But the enemies of CHRIST triumphed. Many were induced to embark, and already reached the distant shores where there 'was every reason to hope that the Reformation would take root, and fill the South as well as the North with a Protestant people.' But Villegagnon, instead of showing himself a friend to Protestantism and Coligny, displayed the blackest ingratitude, and demonstrated that he was a persecuting Romanist, and a worthy follower and imitator of the Huguenot-hating Guises. Those that were sent back to France suffered most severely. Those who remained (with the exception of some who escaped to the Portuguese) were put to death by the unrelenting Villegagnon. Those who reached France 'arrived just in time to undeceive a body of Flemish adventurers who were ready to embark for Brazil, and also about ten thousand Frenchmen who would have emigrated if the object of Coligny in founding the colony had not been thus wickedly betrayed.'*

"Thus was frustrated a noble undertaking, which, if it had not been for the designs of wicked men, would have been of incalculable benefit to South America. I know not if there has been another like enterprise on the South America Continent which resembles in a certain degree the settlement of our New England, and which in a Christian and historical point of view is so full of interest.

"But Villegagnon did not succeed in holding for France this fertile land. It was wrested from him by the Portuguese, and the country ever since has been in their hands, or in those of their descendants, the ruling people in Brazil. Of course, under their sway a corrupt religion has prevailed, and but few attempts have been made to preach the pure Gospel. In 1808 the Royal Family of Portugal, fleeing from the Conqueror of Europe, sought a refuge in Brazil. Rio became the Court Capital, and from that time commenced her great prosperity, which continues in an increasing ratio unto this day. Before the residence of the Royal Family on this Continent, Brazil was shut up to foreigners, with a Chinese jealousy. But from that period the ports were thrown open. In 1831 Brazil became an Empire, independent of Portugal, with her sovereigns of the same house, in whose veins course the blood of the Imperial House of Austria, and of the Dukes of Braganza. As early as 1820, or 1823, an English Chapel (for the use of the British Legation and the many English-

* Sketches of Brazil by Dr. Kidder.

men in Rio) was erected, in which place there has been worship each Sabbath, up to the present time. It is now under the charge of an Evangelical clergyman, the Rev. Mr. Graham. The Germans also have a Church connected with the Prussian Embassy, but the clergyman is unevangelical, and, I have been informed, rationalistic. There have been American Seamen Chaplains here from time to time; and about twelve or fifteen years ago the Methodist Episcopal Church of the United States established a mission here, under the direction of the Rev. D. P. Kidder, D. D. the present efficient Editor of the Methodist Episcopal Sunday School Board's Publications, in the city of New-York. He did much to circulate the Scriptures, and is affectionately remembered both at Rio and elsewhere in this Empire. He travelled extensively among the cities of the coast-provinces, and has written the most useful and entertaining work on Brazil that has yet appeared. His investigations and researches have been complimented in England, and having almost the body of his 'sketches' transferred into one of the books called forth by, and published for the British Parliament. Just as he had become familiar with the language, and was about to open services for the Brazilians, severe affliction and bereavement made it necessary for him to abandon the field of his hopes and prayers.

"The Constitution of Brazil is most free. Although the *Presiding Officer*, or *Emperor* is confined to one family, and is hereditary; yet the nobility cannot transmit to their descendants noble honors and titles—it is a nobility of merit. Suffrage is almost universal. The press is entirely free, and, although the religion of the State is the Roman Catholic, yet the laws are more tolerant than those of any other country in the world where the Romish Religion prevails; and in this nation, where there is a language easily acquired, where the people respect not their priests, where there is a free press and a reading population, now ought the professors of a purer Christianity to endeavor to cause to be planted here the truth as it is in CHRIST JESUS! Let us not neglect the heathen; but are we not neglecting nations near us—who have a greater bearing upon the civilized world than any heathen people, and who have as great need of the Gospel?

"The law of this country says that although the Roman Catholic Religion is that of the State, yet all other forms of religion are allowed to be held and practised, except in buildings 'having the exterior form of a temple,' and persecution on the ground of religious opinion is strictly forbidden. Now the cities of the Coast might all be occupied as well as Rio de Janeiro, and it is these cities which influence, and I might say, governs this country of five or six millions of people. Such establishments might not be enabled to do much more than to sow the seed for some years, yet we know that 'in due time we shall reap if we faint not.' Let the seed be sown now, let the missionaries learn the great lesson of patience and perseverance—'learn to labor and to wait,' and CHRIST, the Captain of our salvation, will give the victory if God's people are faithful, prayerful and charitable.

"Your missionary at Rio de Janeiro has had much to encourage him. He has one service upon the water and one upon the land each Sabbath. The latter is attended by Americans and foreigners, and by some Portuguese and Brazilians. A number of young men, Portuguese, are constant attendants, and distribution of Tracts and Bibles has no hindrance. And he has good reason to know that they are read. In his next communication he will speak particularly of the mission and its prospects."

Monastic Institutions in Italy.

We give below the ninth Chapter from Dr. Murray's book entitled; "Romanism at Home." It will be seen that the Doctor speaks out plainly. On one point we should be disposed to differ with him. It is in relation to the *poverty and degradation* of the classes from which the monks and nuns are taken in Italy. We apprehend that a larger number of them, especially of the *monks* of certain orders, are from families in good and even wealthy circumstances, than Dr. M. supposes. This is one way by which Monasteries have been made rich, by inducing young men of some fortune to become members of them, and then getting them to make their *wills* in favor of the establishment. See what Cioeci says in his account of his life and conversion, a book advertised on the back of our Magazine.

MY DEAR SIR,—I am not yet through with the Paganism of Romanism. The evidences of the paternity of the religion of the Seven Hills grow with investigation. Like the ruins of Pompeii, they lie concealed beneath a slight external covering, which is easily removed.

On landing at Naples I was struck with the large number of ecclesiastics, in different garbs, that were to be seen in all the streets. They all looked extremely fantastical and self-satisfied. Some wore a three-cocked hat, and some no hat. Some wore shorts, and stockings, and shoes with large buckles, and some wore sandals without stockings; but, whether they wore shorts or not, I could not tell from their flowing dress. Some wore an elegant priestly coat of black cloth, girt with a sash around the waist, lifted up a little on one side in order to facilitate their walking; while others wore a coarse garb, flowing from their shoulders to their feet, with a cord around their loins. I soon learned that the fat, well-fed, and well-dressed persons, with large shovel hats, were priests; and that the persons without hats, wearing sandals and no stockings, and a kind of a shoe with no hind part to it, and which flapped against the sole of the foot as they walked, were monks and friars of various and varying orders. Of these persons I had often read, but now they were before me a living reality. The walk, the look, the whole appearance of the priests seemed to testify that they belonged to the better class of society; and, as I was subsequently informed, they were persons whose parents had purchased for them admission to the priesthood as the cheapest way of securing to them a competent support for life. But the monks and friars that were swarming every where bore the strongest evidence of a mean origin. Their low foreheads—their shaven pates—their unwashed faces and uncombed hair—their coarse and filthy garments, and their unwashed feet, bore evidence against them. Of these monks and friars there are many orders in Naples. Some you see with bags on their backs, and others with baskets in their hands, begging from door to door; while others are confined to their rooms in their houses, the voluntary subjects of rules and customs the most superstitious and degrading. On the side of the hill which rises up in the midst of Naples, and which is surmounted by a strong fortification, is a monkish house. It is a very large establishment, making a hollow square, with the grave-yard in the centre; and each of the posts of the fence by which the grave-yard is inclosed is surmounted by a naked

skull. These monks never speak, and never eat at the same table, save on the Sabbath! And these establishments you find every where in Italy. I visited one of their churches in Rome, where I witnessed the most revolting sight I ever beheld. It is the Church of the Capuchins, where is the magnificent painting of the Archangel by Guido. In a glass case, under one of the side altars, is the body of a monk, laid out in his old robes, in a state of *miraculous* preservation. Whether it was dried flesh or *wax* I could not tell; I suspected the latter. I asked the monk that attended on us why the flesh of this man was preserved, while that of others decayed. His reply was most ludicrous. Putting his hands together, and turning up his eyes, like a duck in a thunder-storm, he answered, "Because he was a good fellow." The burying-place of these monks is a horrible sight. It seems to have been gotten up to outrage all the feelings of humanity. It is partly under the church, and is entered from the yard by a series of arches. The burial spot may be twenty or thirty feet by seven or eight. The clay of this bed, I was told, was brought from Palestine. In this bed the monks are buried, where they lie until the flesh falls from their bones. Then the bones are taken up, and some of them, after being jointed with wires into a perfect skeleton, are dressed up in their old garbs, and hung up around the place, while the skulls, the bones, and the ribs of others are wrought into fantastical arches and candlesticks, which every where cover the walls and meet the eye. Even Rome does not present a more revolting spectacle. And shreds from an old dirty garment of that preserved monk, whose name was Crispini, are said to have wrought miracles, and have been sold at exorbitant prices. And in this revolting den of superstition and indolence are one hundred and fifteen of these dirty Capuchins, who, judging from their appearance, stand far more in need of a thorough washing than they do of victuals or wine!

These monks, who spend their time between praying, begging, sleeping, and singing, you meet every where. One of them was regularly stationed in the hall of the Hôtel d'Angleterre every morning to beg alms from the strangers retiring from the breakfast-room. My traveling friend, who liked them about as much as I did, put his hand in his pocket one morning, as if hunting for a franc for the shorn monk. Fingering his pocket, he went up stairs, and the monk after him, his eyes beaming with hope. At the top of the first stairs, he signified that he could not find any thing to give him. He stopped a little, but cast a longing, begging look after him. Again my friend commenced to finger his pockets, and, again flushed with hope, the monk renewed his pursuit. But, while ascending the next flight, the incorrigible Protestant came down upon the lazy rogue with a thundering rebuke, under which he went down stairs at least as fast as he ascended them.

And you, Sir, must well know how large a space in the history of Romanism is filled by the rise and the progress, the conflict and the crimes, of the various classes and orders of monks and friars.

It has also called into requisition female monks, called nuns, who have contributed not a little to the extending of its plans. The first of these persons I saw abroad was on a funeral occasion, in the Madeleine, in Paris. The deceased was obviously very poor, and the priest in waiting mumbled a service over the coffin so hurried and so heartless as to fill me with contempt for him. The nun, who, perhaps, was the nurse of the deceased, was there, and a more common or ugly woman no man might wish to see. There were three of them on the steamer from Lyons to

Avignon, and, in appearance and manners, they were the very ditto of her I saw in Paris. The great vulgarity of their appearance in Italy put to flight all the images of beauty, and delicacy, and modesty which I had ever associated with them; nor could I account for what I observed until my visit to the Catacombs at Naples. As you approach these subterranean graves, there are two large buildings on either hand; that on the left is devoted to the care of poor old men, and that on the right to poor young girls, who are deserted by their parents, or "who had no parents," as said our valet. This building is capable of containing between one and two thousand girls, and is usually full; *and all of these are compelled to be nuns*. The fact that they are taken from the very lowest walks of life accounts for the commonness of their appearance; and it is the same fact which accounts for the yet more common, and dirty, and sensual appearance of most of the monks and friars that I saw abroad. Here and there a disappointed maiden may flee to a nunnery to hide her blushes or her shame, and become a lady abbess; or a greatly criminal noble may flee to a monastery to hide his crimes, and to play the gentleman fanatic among boors; but, as a rule, monks, friars, and nuns are from the very sweepings of society, and ever have been. Italian nuns, as far as they came under my observation, needed not the walls of a nunnery to protect them from marriage, for I have seen many females far prettier enjoy the benefits of single blessedness without any to disturb or make them afraid. And such are the monks and friars that are shipped here in cargoes to civilize and Christianize us!

But the question again arises, Whence these orders of monks and friars? Whence these nuns of various names, and various colored veils? There is nothing like them in the Old Testament—nothing certainly in the New. Celibacy is nowhere enjoined on man or woman, saint or sinner, in the Bible. Seclusion from the world, like that practiced in monasteries, is nowhere enjoined by the sacred books of our religion. When Paul speaks of persons wandering in deserts and in mountains, in dens and caves of the earth, he refers to those banished from their homes and friends by the ferocity of persecutors. Whence, then, these orders? They are all of pagan origin. You, Sir, need not be told how orders of priests abounded among the Egyptians and the Greeks, nor how they were copied by the Romans. The merest novice in mythology will remember the Pagan confraternities, to which Franciscans, Benedictines, Dominicans, and Jesuits so nearly correspond, and the Vestal Virgins, to which Popish nuns are so exact a counterpart. How exactly Homer and Plato painted the monks of La Trappe in their descriptions of the priests of Dodonean Jove! Anchoresses, hermits, recluses, and monks existed in Asia long before the Christian era; and, at the present time, the countries which profess the religion of Brama, Fo, Lama, and Mohammed, are full of fakirs, and santons, toners, talapoins, and dervises, whose fanatical and absurd penances are the arts of deception, and not the fruits of piety. And in some of the countries of Asia at this hour you will find priests and monks under the vows of celibacy without keeping them, with shorn heads, with and without turbans, and wearing peculiar robes tied about their loins, as thick as under the shadow of St. Elmo, or as on the banks of the Tiber.

But why these monks, and friars, and nuns? Has the question ever occurred to you? The bishops are generally engaged in the higher affairs of the state or the Church; the priests are saying masses in deserted churches, and faring sumptuously; and the monks, and friars, and nuns, collected from the common people, and sym-

pathizing with them, are abroad among them, as the curates or assistants of the priests and bishops, for the purpose of filling their minds with fables, and keeping them in bondage. They are priestly spies among the people, save those that go into seclusion; and hence you find them begging for the people, sitting with the people in the streets, mingling with them in the market-places, lounging with the lazaroni, and laughing with them, and all for the purpose of doing the dirty work of the priests, and filling their minds with superstitious legends. The object of importing to our shores monks and nuns can not be mistaken; and as soon as public sentiment will allow it, you will see these lazy and wicked wretches sticking their shorn heads into the cottages of the poor, to warn them against all the elevating influences of Christianity, and flouting their coarse robes in our thoroughfares for the same purpose for which the Pharisees of old made broad their phylacteries. These monkish orders were, and are, the curse of Pagan nations; they wofully corrupted the Christian Church; they were mainly the authors of the lying legends of the Dark Ages, which Papal priests are endorsing even in America; they are now a grievous curse to the Papal nations of the world. O, Sir, will you not join me in the prayer that they may never curse, either by their presence or their arts, our own happy, thrice happy country?

With great respect, yours.

Affairs in Chili.—South America.

A gentleman who has long resided in Chili, and is well acquainted with the state of things in that country, has sent us the following communication, which we submit with pleasure to the readers of our Magazine. They will find it worthy of an attentive perusal. May the day soon come when that fine country, and all other parts of South America shall enjoy the blessings of the true Gospel.

Valparaiso, July 30th, 1852.

REV. DR. BAIRD :

That you may know somewhat of the state or opinion in this country, I have thought it best to send you the following sketch of a late publication, or rather of an article published in a periodical of this country.

The periodical is styled *La Revista Catolica*, or the Catholic Review. It is of some years standing, and is published at Santiago, the capital. The subject regarding which the following remarks are made is that of Immigration from abroad. This is a subject on which a great deal has been written and said, because the truth is, the country called Chili is not one-third populated or even settled; and all the practical men see plainly that the urgent need of the nation is to augment its physical strength by inducing others to come in from abroad. At the same time such a movement has its objections; one of which is: How shall its nationality be preserved if so many foreigners come in? and the other is: How shall the Hereditary Faith be maintained? Consequently those guided by a narrow-minded patriotism, and those in the toils or in the interest of the present system of taking away the key of religious knowledge, are beginning to be alarmed, and to manifest their opposition to the introduction of a foreign element, which, in their view, bids fair to exert an influence so deleterious.

The article I refer to is written in this spirit. It states in opening, that out of five hundred Germans who have within a year or two entered the almost wild province of Valdivia, not more than one hundred are Catholics, while the remainder are either Protestants or infidels; and thence argues that their influence will be the more powerful on account of the backward condition of the people there, and the lack of either capacity or numbers on the part of the (Romish) clergy that are living among them. These, it says, will be unable to resist the "pernicious influence of Protestantism and impiety."

It is then stated that one of the newly arrived colonists had publicly baptized his dog, and in such ways derided the rites of the Church. The reprehension of such conduct I heartily unite with; and so every true-hearted Protestant would. And the power of such evil-minded men, in such a country as this, is immense to do harm. The people are not taught to draw distinctions between religious names and realities, and as those, doing such wickedness and practising such derision, are outwardly Protestants, the Protestant form of Christianity receives, in full, the discredit thus gratuitously put upon it. Would, however, that the people might know that such things are not traits of Protestants who are such in heart.

Then, referring to the mixed marriages, that is between those who are Catholics, and these foreigners, Protestants, the writer adds, "who will not see that even if Valdivia do not become entirely demoralised, at the very least, religious liberty will be seen to follow in that province? . . . When Protestantism shall find itself strong, is it not to be expected that freedom of worship will be solicited, with a sort of authority? And would not the government be compelled to yield to the inexorable force of alarming circumstances? . . . Soon, then, should we experience that dissolution of the social relations which religious liberty brings with it."

This writer urges that unity in religious doctrine produces, or strengthens at least, the political unity of a people; and this in the face of the fact that the noise of civil war has hardly yet ceased in this very land, when professedly the Catholic unity has all the sanction of law and constitution. Catholics against Catholics have just been in arms, so that within nine months more than two thousand have died at each others hands on the field of battle. Nor is this the exception. Every Spanish-American state has the Catholic unity, and yet for political disunity and anarchy they are a proverb, even among themselves. This is one of the evils dreaded, if religious liberty should come to prevail, that it would introduce anarchy; while the only consolidated government on the continent is one, at the basis of whose constitution, the principle lies as a corner-stone. The writer points to the resistance of Ireland to England, to Spain thwarting the machinations of William Pitt, and to Poland maintaining herself against her conquerors, as cases exhibiting the power of Catholic unity to preserve that of the nation possessing it. The cases are not very favorable for the point to be proved; but these are the best the world could afford.

"Shall we then," he adds, "have our hearts so frozen, and the understanding so blinded as to abjure this unity and its advantages, and seek a feeble recompense in more industrial progress?"

He goes on to urge that, "the ruinous spirit of free discussion, which pervades Protestantism," would cause the overthrow of all control of governments in the minds of men not bound by their consciences to respect authority.

As all this has its palpable and actual contradiction in the United States, where

religious liberty is the boon vouchsafed by the government to all, the writer attempts to set it aside, by saying that its circumstances and past history are too dissimilar to allow comparison between that republic and this for a single moment. However, he adds, that even these religious disputes have given rise, on various occasions, to events scandalous and bloody. And, indeed, besides all that, while in the United States there is allowed to be "great industrial progress, yet at its side are there associations of criminals formed into partnerships as extensive as those of commerce; there prevails also an immorality more alarming, which, according to competent persons far exceeds that of Paris; and, finally, parental authority is there reduced to almost nothing at all, since children at fourteen years of age are completely freed from control. All is not gold, therefore, that glitters, and it behoves us not to allow ourselves to be imposed upon."

This will serve to show the grounds on which religious oppression in this portion of Christendom is founded, by those who dread the coming in of light. While Romish bishops in North America speak the praises of Christian liberty, the organs of their brethren in South America sound the alarm at its approach, as that which is pestiferous and fraught with every evil.

Synod of the Western Reserve: its Action in Behalf of the American and Foreign Christian Union.

This large and respectable portion of the Presbyterian Church met on the 16th of September at Hudson, Ohio. One of the Corresponding Secretaries of the Society attended and preached, by request, the Sermon before the Synod in the evening of that day, as well as a discourse the night following, on the subject of Home Missions. In the afternoon of the second day of the Session of the Synod he addressed the body on the history, objects, and claims of the Society. When he had concluded, the following preamble and resolution were unanimously adopted:

"After listening to the interesting statements of the Rev. Dr. Baird in relation to the origin, labors, and objects of the *American and Foreign Christian Union*,

"*Resolved*: That Synod cherish a cordial sympathy with the labors and objects of the aforesaid Society, and hereby recommend it to the prayers and patronage of the churches."

For this hearty recommendation of our Society to the numerous and growing young churches on the "Reserve" we are sincerely grateful. We trust that the Society will continue ever, so to conduct its affairs and prosecute its work, as to deserve and secure the confidence and liberal support, not only of those churches, but of all others in our country which may be disposed to co-operate with us. The Corresponding Secretary, who visited the Synod of the Western Reserve, was delighted with the very kind and fraternal reception which he met with, and which he shall ever remember with gratitude and pleasure.

Letters to the Rev. Dr. Candlish.

No. X.

The Ionian Islands.

My dear Dr. Candlish:

After a long interval I resume my correspondence with you, only to bring it to a close, so far as this series of letters is concerned.

In the earlier numbers of these letters I endeavored to show, as you may remember, that the Papal countries of Europe are becoming open, one after another, to a greater or less extent, to the Gospel. That in France, Belgium, the Papal parts of Germany, Poland, a portion of Italy, Portugal, and even Spain, much can be done,—in some of them a great deal,—to impart the knowledge of the pure Gospel. The Bible can be distributed, and the Bible-readers can, in most of these, labor to advantage. The same thing is true, in some measure, of portions of our great Western Hemisphere that are under the dominion of Rome. Certainly the six hundred thousand Roman Catholics of Canada-East are as accessible as it is possible for a people to be, and the success of missionary effort among them is of the most cheering nature. Hayti is also open, and some portions of South America open, especially Brazil. All these things indicate, I think, the duty of British and American Protestants.

In subsequent letters I endeavored to call your attention in a special manner to some portions of the Papal world, which have extraordinary claims on English Christians—such as Ireland and Belgium,—one in sight of England, to the West, and under her dominion; the other almost in sight, on the Continent, to the East, and greatly under the influence of England. I then spoke of Gibraltar and Malta as being most important possessions of England, from which the truth might be made to penetrate into Spain and Italy. God has given them to England to be used as *points d'appui*, whence the Truth can be made to reach adjacent countries, covered at present with the thick mantle of Popish error and delusion.

I come now to call your attention to one more of Britains outposts which I deem to be of great importance.

In 1815 Great Britain obtained acknowledged possession of the Ionian Islands, ten or twelve in number, on the Western Coast of Greece, and containing a population of a quarter of a million of souls. These Islands, from being in the earliest times independent, afterwards formed part of the Roman Empire, then of the Greek Empire, then they were conquered by Venice, then they fell to France, afterwards to Russia and Turkey, then to France again, (1807,) and finally to England. I cannot doubt that God has had some great and good purpose in view in placing these beautiful Islands under the dominion, at last, of a great Protestant nation. I say *dominion*, for I know that these Islands constitute what is called the "Ionian Republic,"

with a Senate or Council of six members, (including the English "High Commissioner,") a house of Representatives, of thirty-five members. But in reality England's influence directs every thing, and a strong military force of three or four thousand English soldiers is constantly kept up at Corfu, as well as several ships of war. Corfu is in fact one of the three strongholds by which England maintains her power and influence in the Mediterranean Sea—the other two being Gibraltar and Malta.

The population of the Ionian Islands is French, with the exception of ten or twelve thousand Italians, and seven or eight thousand Jews. They have a constant intercourse among themselves, and with the Greek population on the Continent, both that of the kingdom of Greece to the South-east, and of the Turkish coasts farther to the North. It would not be easy to find a better foothold for the Truth, or point from which to make its influence felt upon important adjacent countries than these Islands furnish. And they are under the British flag! This is a great matter.

And have British Christians adequately felt the obligation which rests upon them to give the Gospel to the inhabitants of those Islands, many of whom are very ignorant and wicked—as might be expected from the miserable training they had, so far as Christianity is concerned? Or have our British brethren properly appreciated the great advantages which they possess in these Islands for reaching an important portion of the Greek Church, with its well nigh 60,000,000 of adherents? I fear not; otherwise more would have been done to impart the Gospel to them.

I am aware that the British and Foreign Bible Society has long had an excellent agent in those Islands to superintend the distribution of the Sacred Scriptures. This is well, so far as it goes. But I have been long convinced that we over estimate the usefulness of the distribution of even the Bible in Papal and similar countries, unattended by the instruction of the living teacher, preacher, missionary, or whatever he may be called. Experience and observation have taught me this. Many persons in such countries cannot read; many dare not. The missionary must penetrate into the houses of the people, speak kindly to them, reason with them, read the word of God to them, pray with them, exhort them,—if much is going to be done. You have the proof of this in what is doing in Ireland, in France, Belgium and Italy. You have it in what is doing among the Papal population in your own interesting city of Edinburgh. To do the work effectively in the Ionian Islands, missionaries must be employed—zealous and wise men.

And what a point is the beautiful city of Corfu for establishing a school or seminary for the education of Greek youth, who shall one day be missionaries in Zante, Cephalonia, Santa Maura, Ithaca, and the other Islands, as well as in the kingdom of Greece. Would to God that this great work might soon be undertaken by proper men.

I am aware the "Free Church" of Scotland has a missionary to the Jews at Corfu, or had lately. And our American Baptist Missionary Society had, a few years ago, two missionaries in those Islands, the Rev. Messrs. Buel and Arnold. But the former is now at the Piræus, and the latter at Athens, having found, as they have believed, great opportunities for doing good in Greece itself,—to which countries they were indeed destined by the Society, and only took Corfu on the way for the purpose of acquiring the Greek. But England possesses these Islands, and to her belongs the work of spreading the Gospel in them.

And now I must close these letters, written at your request, and I hope not in vain. How interesting are the times in which we live! How much British and American Christians are called to do! CHRIST is saying to his Church in both countries, "Behold, I have set before thee an open door, and no man can shut it." What a privilege, what an honor, to be called to do such a work for CHRIST! Let us fear lest although no "*man* can shut" the door of extensive usefulness, CHRIST may do it because of our unbelief and slothfulness, and consequent unworthiness, (if I may so speak,) to be entrusted with this great mission of spreading abroad the Gospel. May HE deign to give his people in both countries the grace they need to understand their duty and to do it.

Ever your friend and brother,

R. BAIRD.

Our Plate.

We give as an illustration, this month, a view of the beautiful Bay of Corfu, on the Eastern side of the Island of the same name. We do so because the preceding letters, addressed to the Rev. Dr. Candlish, has reference to the Ionian Islands, and the Ionian Republic, of which the city of Corfu is the capital.

Those of our subscribers who have the last Volume of the "American Protestant" will find in the sixth number a full account of the City and Bay of Corfu, as well as a Historical Sketch of the Ionian Islands.

Our Own Operations:—Home Field.

The reports of our missionaries in the Home Field during the past month have been various in their character, but generally cheering in their contents. We give as full a summary as our limits will permit.

TEXAS.—Our excellent Spanish missionary who has been laboring for

two or three years at Brownsville, among the Mexicans, writes under date of September 7th, as follows: "I went to Point Isabel the 26th of August, and staid there a week. During that time I visited and exhorted the families living at that place.

"Point Isabel counts 350 inhabitants; 100 Americans, 200 Mexicans, and 50 Frenchmen, Spaniards and Italians.

"I had taken with me 18 New Testaments and 250 Religious Tracts and Books, (being the whole stock I had,) and distributed all of them.

"I have only to add that though the journey cost me \$12 I returned quite satisfied, because it would always have been on my conscience if I had quitted Brownsville without visiting a place so near, and there proclaiming the Gospel. I had a little meeting at which seven persons came to hear what I had to say."

MOBILE.—We give the following extract from the report of our missionary at Mobile, which bears the date of September 6th.

"At the close of another month I send you, as usual, some account of my labors. In doing so I am happy to be able to state that the work of the LORD seems to prosper here, and many indications of the SPIRIT of GOD are observable among the people. A deeper interest with regard to my own labors is also manifest, among all sections of the Church of CHRIST, than at any other period since I came to this city. My meetings have been kept open during the summer months, and some of them well attended, others not so well on account of the intense heat, and many of the people having gone to the country, and also many of those who had been accustomed to attend my meetings regularly were deeply afflicted with various kinds of fevers. Among the poor Irish I met a larger number sick than among any other people. I have kept one of my Sabbath-schools open during the summer months, and although many of the teachers went to the country, and some to the North, and some of the pupils too, yet others came in, and we have got on well, and I expect all things will go on much better after a few weeks. I may state here, that all the Churches and Schools in the city are thinly attended during the summer months, and some of them broken up altogether. Among the Roman Catholic population I visit with much success. I find among them not only an increased desire to be instructed in the word of GOD, but also to be supplied with copies of the sacred Scripture, so that I feel encouraged in the work of the LORD. I visited a sick man a few weeks ago, and conversed with him for some time on religious subjects. He said he had no Bible, and was not then able to purchase one, as he and his wife had been sick for some weeks, but said he would feel grateful if I could get one for him. His wife also expressed herself similarly. I made them a present of a Bible. They are Roman Catholic, and both young—I have been visiting them for some months, and I trust the Bible will prove a blessing to them. A Roman Catholic young woman, who attended one of the Sabbath-schools I opened, removed to New Orleans, and her sister told me that she was much attached to her Bible, and also requested one for herself. Some others, whom I lately visited, expressed a wish to be supplied with Bibles. These facts plainly show that Light and Truth are spreading among the people. The Irish people need instruction to re-

move prejudices imbibed in their younger years' against the reading of God's Word, and to prepare their minds for the reception of the truth. We want more duly qualified Irishmen for the work."

AUGUSTA, GEORGIA.—Our missionary, under date of September 25th, writes, that owing to the state of things in Augusta, occasioned by the great inundation from which that city had suffered, he had not been able to visit so much as usual during the preceding month. We give the following extracts from his report, which will be read with interest: "A very interesting young man from Ireland, who has been in this country about three months, came to hear me preach, accompanied by a friend. They appeared to be well pleased with my discourse, sought an introduction to me, and after a little conversation they retired apparently much gratified. They came more than twelve miles to hear me. I have since paid a visit to this young man. He will, I believe, renounce Romanism. He hates the priests, and glories in the liberty of this country and its people. I explained to him what has made it free. He assented to every word. He gave evidence that he was tired of Romanism, and willing to embrace the religion that at once exalts the man and saves the soul. *I find that there are numbers of families living in the country who are not so madly opposed to Protestantism as are those in the towns, who are under the immediate eye of the priest.*"

Just so. And if the Protestants, among whom these dispersed Romanists reside, were what they ought to be, and would do for them what they should, very many of them would be brought to the knowledge of the Truth.

PHILADELPHIA.—Our missionary in Philadelphia, in his report for September, gives an interesting account of the conversion of four Roman Catholics from the errors of Romanism.

CLEVELAND, OHIO.—Our worthy German missionary at Cleveland reports that he visited during the month ending September 22d, 94 families. "Every where," he states, his "aim has been to convince the people of the necessity of building their hopes of salvation on the Holy Scriptures, and to trust only in the satisfactory merit of CHRIST, and to be saved by grace." This missionary has recently accepted a call to the pastoral charge of the German Lutheran Church, in Birmingham, near Pittsburgh, Pennsylvania, but will continue his relations with the Society, and labor as much of his time in Pittsburgh as possible, among the thousands of German Romanists in that city. An excellent Committee in that city will superintend his labors.

DETROIT.—Our French missionary at Detroit writes under date of September 15th, that he is much encouraged in his work. His services, of which he has six every week, (three on the Sabbath, and three in the evenings of other days,) are well attended, and that a goodly number of his hearers are Romanists. He gives an interesting account of his visits to some Canadian

and French families in the country, from eight to twelve miles from Detroit. He goes to them on foot, and sometimes spends two days among them, visiting from house to house during the day time, and holding a meeting for prayer and instruction out of the Word of God at night. His visits in the city are also encouraging.

On the 8th of September this brother was ordained to the sacred ministry by the Presbytery of Detroit, at a meeting held at White Lake. The services were solemn and affecting, and seem to have made a deep impression on the mind of our missionary, who desires the prayers of Christians, that he may have grace to be faithful.

ROCHESTER, NEW-YORK.—Our missionary reports, September 17th, that he had visited 190 families the preceding month, and in most of them had been received kindly, and heard attentively. The three great enemies which he says that he has to encounter among the Roman Catholic Irish are ignorance, intemperance, and infidelity. The new converts from Romanism in Rochester have to endure much abuse, and even persecution; but they bear it well. Our missionary meets daily with people who wish to know the reasons that led him to abandon Romanism. This gives him a good opportunity to preach the true way of life to them. An old man who came some weeks before to hear our missionary, and showed a deep interest in what he heard, has died of the cholera in great peace.

ALBANY, NEW-YORK.—Our missionary gives as usual, and as our other missionaries do, a detailed account of his labors during the month ending on September 16th. His time is occupied in preaching the Word from house to house, in speaking with the hundreds of emigrants who almost daily are to be seen at the Dépôts, and in giving instruction at the Poor-house. He states many encouraging facts. Romanism, in his opinion, is losing its hold on the minds of many Irishmen and Germans.

NEW-YORK.—Our Irish missionaries in this city state many interesting facts in their reports for the month. One of them gives an account of a young man whom he had known in Ireland as a bigoted Romanist, but who now comes frequently to him, and seems to "believe with the heart unto righteousness."

BROOKLYN, NEW-YORK.—Our missionary reports that during the month he has had great encouragement in his work, visiting from house to house, preaching in little meetings, (and occasionally in the streets,) attending Sabbath-schools, etc.

PROVIDENCE, RHODE ISLAND.—Our missionary in Providence is pursuing his work in a quiet and effective way, and feels much encouraged. His report is filled with interesting details, for which we have not room.

We have received most interesting reports from several other stations.

Changes in Fields of Labor.

REV. G. L. HOVEY: who for several years past has been a highly acceptable and efficient agent of our Society, in Massachusetts, has been transferred to the Southern States. He has already entered upon his labors in the northern portion of his new field. The Christian and kind spirit, the agreeable manners, and various qualifications of Mr. Hovey for his work, we doubt not will secure for him the esteem of those who may make his acquaintance. We commend him to the confidence of our friends and of the Christian community where he is about to labor, and we bespeak for him their co-operation in the vastly important work in which he is engaged.

His post-office is Augusta, Georgia.

REV. W. D. ROSSETER: who for more than a year past has labored as an agent for us in the interior of the States of Indiana and Illinois, with great acceptance and usefulness, has been transferred to the field recently occupied by the Rev. Samuel Day. He also has commenced his services in his new field. We are happy to introduce Mr. Rosseter to our brethren and friends there, assured that they will find in him a valuable co-worker in the cause of CHRIST. We commend him to their confidence, and respectfully request them to give him their countenance and support in the great and good work to which he is devoted.

His post-office address is Madison, Indiana.

Foreign Field.

In another part of this Magazine the reader will find interesting communications from Brazil and Chili, South America.

From the Evangelical Society of France we have received encouraging accounts of the work in that important country. The following extracts from that correspondence will be read with interest. Amid many obstacles the work of God advances in that great field. May that blessed cause be properly sustained by the prayers and contributions of Christians.

FROM HOUSE TO HOUSE.

We read the following in a recent letter from one of our laborers:

"The visits which I make individually prove to me every day more clearly that if the gospel has not yet rendered all hearts submissive to CHRIST, it has at least produced an internal work in many, which is accompanied by prayers and signal blessings. . . I often extend my excursions to one or two leagues from F. There, too, I truly find that the SAVIOUR makes His word bring forth fruit. There is preaching every two weeks in the little village of — to 40, or 50, and sometimes 80 persons. Nothing is more interesting than to see people coming from one or more leagues, who listen with eagerness to what the LORD has to say to them. We are well received in their houses; their ears and their hearts are open to us. Here and there we meet

with fruits of the good seed raised to the glory of God. In this place the person resides whom God has used as an instrument to lead so many souls to the source of everlasting life. This man reads his Bible, and prays, not as he did when he was a zealous Catholic, but in spirit and in truth. He labors around him in every direction, without caring what the world may say of him, although he appears to depend on it for his very existence. A simple weaver, God appears to bless him in proportion to his faithfulness, for he has more work than any one else in the place. In his neighborhood there are many persons who hold fast to Evangelical truth: they listen with eagerness to the teachings of the Lord, and declare that they will have nothing more to do with the Church of Rome."

The same letter contains the following fact, which shows in a most touching and striking manner what we may expect in future from this blessed work of Biblical Colportage.

"In a visit which I made a few days since to ———, I had the happiness of meeting, amongst others, a man who is the blacksmith of the village, but who was led to abandon Popery by the reading of a Bible which he had bought from a Colporteur a few years ago. This man has spent much of his time in reading the Bible. Since he has been in possession of it, he has only read the Old Testament. I felt curious to know what had struck him the most forcibly in reading it; without hesitation he cited to me the most beautiful passages of sacred history; the creation, Abraham's sacrifice, the history of the children of Israel in the desert, Job, the Psalms, Isaiah, and some other of the Prophets. But, said I, have you not remarked any thing on the subject of the Messiah expected by the Jews. Yes, said he, and he quoted the text referring to the fall of man, and the promise of the REDEEMER made to the woman. I took occasion from this conversation to show him the necessity of continuing to read in the New Testament, and urged him to believe in JESUS CHRIST, that he might be saved. The attention with which he listened to what I said filled my heart with joy. The SAVIOUR will accomplish the work of grace in this man's heart; and as he is favorably situated to announce the Gospel to those who are perishing around him, he will be, I have reason to believe, a light in that place. Thanks be to God, we meet with no obstacles in preaching the Gospel here; the public authorities make no more opposition; the SAVIOUR has taken the work into his own hands."

After having described to what calumnies, and to what difficulties the missionaries were subjected during many months, the same laborer adds: "If we add to this the political events whose reaction has been felt even in our country places,—events which made every one fear an imprisonment even if he only expressed a religious opinion, we may have some idea of the obstacles to be surmounted in order to extend our conquests. Nothing but great prudence, in every respect, could permit us to regain the confidence which calumny had caused us to lose. Now we are convinced that the most devoted Catholics are more favorable to us than they were formerly. They are not so much afraid as they used to be, to converse with us upon their eternal interests. They listen, make their objections, and are often struck with the declarations from the Word of God. . . . Already several new converts have formed a plan to commence a holy war upon the enemy of souls. When the evenings have become longer, and especially on the Sabbath, they propose to go from house to house simply to read the word of God, and then pray with those, and for those who have listened to the reading of that blessed book. May God grant us grace to be faithful, and to profit by every opportunity to acquaint poor sinners with their lost condition."

We continue to receive good news from Ireland. The work of God goes on, notwithstanding the opposition of the priests.

Our friends in Canada continue to be encouraged in their work.

We have a long letter from Hayti, which we must reserve for our next number.

We have also some encouraging news from Italy.

We may safely say that wherever the work is prosecuted with faith and prayer, God crowns it with success. We are not "straitened in Him, but in ourselves." He is *faithful*, and ready to fulfil what he has promised; but, alas, his professed people are not faithful to perform their part!

Sympathy Happily Manifested.

The communications of the friends of our cause are received, at all times by us with much pleasure. They help very materially to guide us in our way. But at this time, when the country is engrossed with political matters, connected with the election of a chief-magistrate—when through prosperity, the spirit of worldliness has spread its baleful influence, to a lamentable degree, over the churches of the land and diminished their charities and their zeal for the extension of the Kingdom of the REDEEMER—when the enemy is "coming in like a flood," and with unusual boldness is doing the work of death, words and acts of sympathy and encouragement, from those who are prayerfully watching "the signs of the times," are exceedingly grateful. They assure us that we are not alone. There are others, who love, and pray, and labor for the cause, and they excite us to perseverance in our toils.

The following extracts from our correspondence are specimens of that sympathy and encouragement to which we allude. We give them a place in our pages, though not designed by the writers for publication, that the spirit which they breathe may be communicated to our readers, and that the many thousands in our land who now see, and are deeply convinced of the vast importance of our work, may be led to imitate the good example set them, and to send to us their contributions in like manner *without delay*. *Shall we not receive them? SEND THEM BY THE NEXT MAIL, and it will greatly aid us.* *

"— N. H., September 30, 1852.

"DEAR SIR—In answer to the appeal for aid in the last number of the American and Foreign Christian Union, I enclose five dollars; a small sum indeed, compared with what is needed, and small compared with what I should rejoice to send. But, instead of apology for the smallness of the sum, I will endeavor to thank God, who has mercifully put it in my power to contribute even a small sum for so good an object.

"Yours respectfully,

C. H. B."

The letter from which the following extract is taken, contained a donation.

"— October 6th, 1852.

"DEAR SIR— * * * And now to you and your coadjutors I would say, God speed you, and grant you *health* and abundant success in every department of your enterprise, so worthy of the smiles of Heaven.

"My intercourse with Romanists for the last two years, and those among the most highly educated and enlightened of different nations, has led me to feel the deepest interest in, and sympathy for them. I shall not soon lose the impression produced upon my mind, as I gazed upon a young Spanish lady a few weeks since, who placing herself behind an open door, and with my Spanish Testament concealed by her side, glanced out so earnestly with her bright black eyes, to see if any one observed her, showing me the manner in which they were obliged to read the Bible, if at all, in their own country. Oh, that this, to them a sealed book, may be soon opened. I have been delighted with the most appropriate design upon your Magazine, the unclasped Bible. But enough, and be assured of my sympathy and prayers.

"Respectfully, yours,

M. E. B."

—, October 8, 1852.

"DEAR SIR—I have read your appeal in the October Number of the Magazine, (or, being both a Director and Member of the Society, may I not say *our* appeal,) and send you enclosed my *ten dollars*. I rejoice in the continued prosperity of the "Union," (American and Foreign Christian Union,) and pray that God will dispose His people to come up to His help 'against the mighty.' Yours truly, P. E. N."

—, N. October 2, 1852.

"DEAR SIR—We are deeply interested in the objects and operations of the American and Foreign Christian Union, and regret to learn that its treasury is embarrassed. Herewith you will receive twenty-five dollars, a donation from my family, which it is hoped may be in good time. And I venture to suggest that a request be sent through your Magazine to all the Pastors of the land, *to take your appeal to their pulpits, in their churches, or lecture-rooms, AND READ IT TO THEIR PEOPLE.* If they would do it, multitudes would hear it, who otherwise will not hear it, and surely there are thousands and *tens of thousands* in the United States, to whom God has given ability to aid your cause, who would willingly send to you substantial aid immediately."

The suggestion in regard to the co-operation of Pastors in the above, strikes us very favorably. We like it much, and respectfully ask our brethren in the Ministry to aid us in spreading our cause before their people in the manner named. It can be done on the Sabbath, or at monthly concerts, or at weekly meetings, and with very little trouble or inconvenience, and promote the interests of vital godliness.

The Illinois Presbytery—August, 1852.

Resolved, That having heard an instructive and interesting address from Rev. William D. Rosseter, Secretary of the American and Foreign Christian Union, for the Cincinnati District, Presbytery deem the object of that Society one of vast importance and deserving our co-operation, and cheerfully commend it to the confidence and patronage of the churches within our bounds.

L. M. GLOVER, *Stated Clerk.*

Movements of Rome.

By great exertions on the part of Cardinal Wiseman and the priests, about fifty Roman Catholic gentlemen have been elected to the House of Commons. The gain has not, however, been very great; nor is the Papal element in the British Parliament sufficient to furnish good grounds for uneasiness. It is certain that the opposers of the "Maynooth grant" have been much strengthened in their hostility to that measure, and encouraged in their hope of its abolishment by the recent elections in Great Britain.

AT IT AGAIN.—Not content with the infamous pretended miracle which was reported as having occurred some years ago at *La Salette*,* in France, it appears that in July last no less than three miracles were wrought there by the holy Virgin. The details we find in a letter from Professor Similien, of the College of Angers, addressed to the *Union de l'Ouest*. Here they are:—

"In your Number of the 15th ult. you announce, from a letter which I had sent to you, that some surprising facts had occurred on the holy mountain of La Salette on the 1st of July, the eve of the *fete* of the visitation of the Virgin. I now send you details. A young pupil at the religious establishment of the visitation of Valence, who had been for three months completely blind from an attack of gutta serena, arrived at La Salette on the 1st of July, in company with some sisters of the community. The extreme fatigue which she had undergone in order to reach the summit of the mountain, at the place of the apparition, caused some anxiety to be felt that she could not remain fasting until the conclusion of the mass, which had not yet commenced, and the Abbe Sibilla, one of the missionaries of La Salette, was requested to administer the sacrament to her before the service began. She had scarcely received the sacred wafer, when, impelled by a sudden inspiration, she raised her head and exclaimed, '*Ma bonne mere, je vous vois.*' She had, in fact, her eyes fixed on a statue of the Virgin, which she saw as clearly as any one present. For more than an hour she remained plunged in an ecstasy of gratitude and love, and afterwards retired from the place without requiring the assistance of those that accompanied her. At the same moment a woman from Gap, nearly 60 years of age, who, for the last nineteen years, had not had the use of her right arm, in consequence of a dislocation, suddenly felt it restored to its original state, and swinging round the once paralysed limb, she exclaimed, in a transport of joy and gratitude, 'And I also am cured!' A third cure, although not instantaneous, is not the less striking. Another woman, known in the country for many years as being paralytic, could not ascend the mountain but with the greatest difficulty, and with the aid of crutches. On the first day of the *neuvaine*, that of her arrival, she felt a sensation as if life was coming into her legs, which had been for so long time dead; this feeling went on increasing, and the last day of the *neuvaine*, after having received the communion, she went without any assistance to the cross of the Assumption, where she hung up her crutches. She also was cured!"

NOT YET SATISFIED.—Our Roman Catholic friends in the State of New-York are determined to overthrow the present "School law" and the system of Public Schools which it establishes, if they can. The *Freeman's Journal*, the organ of his Grace, Archbishop Hughes, has renewed the agitation of the subject. The question must be brought again to the polls. It is strange that the Roman Catholics cannot be con-

* La Salette is in the eastern part of France, and not very far from Valence.

tent to do as other people do. Some of the Presbyterians are not satisfied with "Public Schools," from which the Bible, and all doctrinal religious instruction are excluded. But instead of laboring with all their force to subvert the "public school system,"—knowing that it will be a blessing to many that cannot be reached in any other way,—they go to work to get up "Parochial Schools," in which religious instruction is given according to their peculiar views. Why may not Romanists do the same? The truth is they know that as long as Public Schools exist many Roman Catholic parents will send their children to them. And this, in the opinion of Archbishop Hughes and the priests, and all the *priest-party*, is dangerous. They prefer that the children of their people should have no education rather than not be instructed in their peculiar dogmas, and in schools under their own direction. As to any other education, it is, in their opinion, "Godless." Nor do we wonder at their opposition. Let their people become well instructed, even in what are the elements of an ordinary education, and they will *read*, then *think*, then *inquire*, then *doubt*, and then *abandon Rome*! This will, at least, be the case with many.

DR. NEWMAN IN TROUBLE.—Dr. Newman, the "Oratorian," the zealous Neophyte, is in great trouble. The expenses of his trial for slandering Dr. Achilli were 10,000 pounds sterling, or near \$50,000. This is no trifling sum. Collections have been making in the Roman Catholic churches and chapels in Great Britain and Ireland, and even in France, Belgium, and other Papal countries on the Continent. But the thing goes hard. For weeks after the "appeal" had gone forth, enforced by Episcopal authority, less than three thousand pounds had been received, of which about 720 had come from France. The *Freeman's Journal* calls loudly upon American Roman Catholics to help, and the Editor even gives \$5 himself! But the "faithful" do not come up to the work with much zeal. This is too bad. We really feel almost inclined, "heretics" as we are, to offer our services to help poor Dr. Newman out of this trouble, in the hope that he has now acquired too much of "dear-bought wisdom" to get into any more of the same sort.

Notices of Books.

THE MOTHER AT HOME.

THE CHILD AT HOME.

These classics of the home circle, which for twenty years past have exerted so salutary an influence on domestic life in our own country, and have been adopted into so many foreign tongues, appear in a handsome illustrated form from the press of Messrs. Harpers. The wood cuts which adorn them are of admirable execution. These editions contain much new matter and many improvements of the original works.

LIFE AND TIMES OF CHARLEMAGNE.

THE PALM TREES AND THEIR VARIETIES.

These little volumes belong to the series reprinted by the American Sunday School Union, from the publications of the London Tract Society. They are well suited for general circulation, containing in a single shape much condensed information of a useful nature. Sold by J. C. Meeks, 142 Nassau-street.

Mr. Redfield has published, under the name of "MEN OF THE TIME," a species of biographical dictionary; relating, as its name indicates, to persons of note in the pre-

sent day. A vast deal of information, which it were difficult to find elsewhere, is here collected. There are omissions, as were almost inevitable in a work of this nature; but they are such as can be remedied in future editions.

View of Public Affairs.

In our country nothing of special importance has occurred in the political world. The great parties into which our Nation is divided are occupied with the approaching Presidential election. Before our next Number shall be issued the result of that election will be known almost to the remotest parts of our vast country. Whatever that result may be, it will be the prayer of the righteous, that it may be such as will best promote the welfare of the Nation, and the glory and Kingdom of our LORD. Thus far, there does not appear to be as much enthusiasm as has often been witnessed on similar occasions. Nor, indeed, is it necessary that there should be.

In Mexico the state of affairs is such as to justify much anxiety. It would seem almost impossible to infuse a spirit of energetic self-reliance into that Nation. Industry, enterprise, and frugality seem to be utterly wanting. Ignorance and the debasing influence of the Roman Catholic Religion have been the great causes of the ruin of that country.

Nor is Buenos Ayres in a settled state. Urquiza has not succeeded, as was hoped, in bringing about a happy state of things. He is likely to fail in erecting a federal State in the Valley of the La Plata.

In Europe the most remarkable event has been the sudden death of the Duke of Wellington, at Walmer Castle, near Dover, on the 14th of September, in his 84th year. No man has lived in England since the days of Marlborough, who has filled anything like so large a space in her annals as he whose death has just created so deep a sensation in that country, and whose funeral has been a National affair. Born of a distinguished aristocratic family in England, on the 1st of May, 1769, and educated first at Eaton and afterwards at the Military School of Saumur in France, he entered the army whilst still young, and rose rapidly to the highest rank. It was in India that he won his first laurels. In Spain, from 1809 to 1813, he proved himself more than a match for Buonaparte's greatest lieutenants. The battles of Talavera, Salamanca, Vittoria, and Toulouse, gave him great renown; whilst that of Waterloo (June 18, 1815,) placed the last crown on his brows. After 1815 his life was much devoted to political affairs. Born in the same year with Napoleon, he survived him more than thirty years. Inferior to him in genius and in military talents, he was more successful. Both have gone to eternity and that dreadful Tribunal before which all must one day stand, to hear an impartial decision from the Judge of all.

The influence of the Duke of Wellington was immense. He was no orator. Small of stature, and in late years stooping much, possessing a voice of no extraordinary compass or intonation, he nevertheless wielded a greater influence than any other man in England, by means of the soundness of his judgment and the independence of his mind. To him it seemed to be a matter of utter indifference, whether men approved or disapproved of his opinions or his conduct. He was a constant attendant of public worship, and regularly partook of the eucharist, but it is not known that he ever gave the least evidence of knowing anything of Spiritual Religion. He was a man of the world—and to his dying day as fond as he was at thirty, of the

dinner-party, the ball, and the theatre. It is said that Lord Mahon is his Literary Executor. His military memoirs (for it is known that he has left such a work) will be read with great interest.

Louis Napoleon is evidently quickening his steps towards the Throne, and we may expect to hear before many months, that he has been crowned *Emperor of France!* And what will the end be?

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR THE
MONTH ENDING 10th OCTOBER, 1852.

MAINE.

Hallowell, Cong. Ch., Monthly Concert, \$12 35
Denneysville, Peter E. Vose, Esq. 10 00

NEW HAMPSHIRE.

Hammond, Benevolent Association, per J.
A. Wheat, 25 00
Pollock, A Friend, by J. A. Wheat, 25 00
Rindge, Cynthia H. Brown, 5 00

VERMONT.

Chelsea, Cong. Ch. and Soc., by Lement
Bacon, Jr., 18 00
Burlington, G. W. Benedict, 2 00
Arlington, Mrs. Pamela Denning, 4 00
Manchester, M. B. Goodwin, 5 00
Baptist State Convention, by S. L. Armington, 5 00
Vergennes, Cong. Ch., in part, 20 00
Meth. E. Ch., 2 83
Danville, Cong. Ch., in part to const. Rev. John Dudley a L. M., 25 77
Meth. Epis. Ch., in part to const. Rev. Mr. Button a L. M., 8 10
St. Johnsbury, J. P. Fairbanks, to constitute Miss Caroline P. Taylor a L. M., 30 00
Greensboro', in part to const. Rev. James P. Stone a L. M., 20 00
Hardwick, to const. Rev. Joseph Underwood a L. M.; L. H. Delano, \$5; Others, \$26, 31 00

MASSACHUSETTS.

West Springfield, Cong. Ch. and Soc., 62 20
Hatfield, Cong. Ch. and Soc., to const. Rev. J. O. Knapp and Rev. N. A. Hyde L. Ms., 66 71
Lunenburg, Rev. Edwin R. Hodgeman, 1 00
Monson, Cong. Ch. to make Dea. Marcus Chapin and Albert Norcross L. Ms., 66 00
Stockbridge, Cong. Ch. of which \$10 in full of Mrs. Lucy B. Fowler, L. M., 24 50
Sunderland, Cong. Ch., to make Mrs. Delia Dickinson a L. M., 30 00
Longmeadow, 1st. Cong. Ch. to make Dea. Ebenezer Bliss a L. M., 53 25
Southwick, A Friend, 5 00
Springfield, 1st. Cong. Ch., 19 56
North Hadley, Cong. Ch., 8 00
Bernardston, Orthodox Ch., 1 00
Wilmington, Cong. Ch., in full to make Rev. J. E. Swallow a L. M., 7 57
Newburyport, North Cong. Ch., 32 35
Cambridgeport, 1st. Evang. Ch. to const. Rev. Wm. A. Stearns a L. M., 42 37
S. Deerfield, 1st. Cong. Ch., in full to make Rev. Moses K. Cross a L. M., 18 52

E. Weymouth, 1st. Cong. M. Ch. towards

L. M., \$15 36
Brighton, Evang. Cong. Ch., 27 00
Renoboth, Cong. Ch., to make Chas. Grosvenor a L. M., 30 00
Norton, Cong. Ch., 5 00
Lynn, 1st. Cong. Ch. and Soc., Sabbath Gift Society to make Rev. Parsons Cooke, D. D.; Dea. Richard Tufts, and Dea. Geo. Martin L. Ms., 90 00

CONNECTICUT.

West Haven, Legacy of Captain Ichabod Smith, 500 00
S. Britain, Garwood Platt, in part for L. M., 4 00
Wolcottville, Cong. Ch. and Soc., by Rev. S. T. Seeley, 17 00
Winstead, Cong. Ch., per Rev. Ira Pettibone, 40 00
S. Coventry, Rev. Chas. Hyde, A. M., 5 00
Irish Celt, 5 00
Bridgeport, Miss Marther Benjamin, A. M., 5 00

NEW-YORK.

Cambridge, United Presb. Ch., in part to const. the Pastor, Rev. J. O. Filmore, L. M., 20 70
M. E. Ch., to const. the Pastor, Rev. Ensign Storer a L. M., 30 00
City, R. Watrous, anl. mem., 5 00
Additional from Mercer-st. Ch., 5 00
Female Friend, 15 00
Samuel Holden, 15 00
Sag Harbor, 1st. Presb. Ch., in addition to \$20 previously given, and in part to const. Rev. Edwd. Hopper a L. D., 47 46
Newburg, Baptist Ch., 7 00
1st. Ass. Refd. Ch., per Mr. Forsyth, 15 00
Kingston, 2d. Refd. Dutch Ch., 11 14
Roundout, Union Meeting, 14 14
Individuals for Hall, 4 75
Montgomery, Good Will P. Ch., 18 00
Walden, Dutch Refd. Ch., 12 55
New Prospect, Dutch Refd. Ch., 10 68
Shawangunk, Dutch Refd. Ch., in part, 9 00
Bloomingsburgh, Refd. Dutch Ch., 10 69
Middletown, Union Meeting in Cong. Ch., 16 51
Individuals for hire of Hall, 3 50
Port Jervis, Refd. Dutch Ch., 8 15
Hamptonburg, Ass. Refd. Ch., 12 56
Rev. S. C. Hebburn, 5 00
Scotchtown, Presb. Ch., 8 87
Berea, Refd. Dutch Ch., 16 13
Amity, Presb. Ch., 24 13
Augusta, 16 87
Camden, Balance, 4 87
Gilford, Balance, 2 00
Vernon Village, 12 00
New Hartford, Balance, 75

North White Creek, Legacy of James Richardson, Esq., in part,	\$1000 00
Boonville,	12 36
Utica, Broad-st. Baptist Ch.	12 90
Westminster Ch.	7 00
Reid. Dutch Ch.	16 00
T. E. Clarke, Esq., in part a L. M.	5 00
Wm. J. Bacon, Esq., in part, a L. M.	5 00
Wm. Wolcott, Esq., in part L. M.	5 00
1st Presb. Ch.	56 50
South Middletown Ch.	38 08
City, Samuel Dunshee,	5 00
Jordan, Geo. Barnes, a. m.	4 00
Randolph, Cong. Ch.	16 00
East Randolph, Methodist Ch.	1 06
Judge Chamberlain,	3 00
Baptist Ch.	1 12
Friendship, Presb. and Baptist Ch.	3 34
Cuba, Presb. Ch.	10 56
Rev. L. Anson,	1 00
Prattsburg, Cong. Ch., to const. James H. Hotchkin a L. M.	30 00
City, James Bogert, Jr. Esq., to constitute Mrs. Adeline Beadle a L. M.	30 00
Patchogue, Harriet M. Arther,	1 00
City, S. G.	5 00

NEW JERSEY.

Madison, a Friend,	1 00
Franklin, Sebastian Duncan,	5 00
Newark, German Ch. per Mr. Winnes,	2 00

PENNSYLVANIA.

East Smithfield, Samuel Farwell,	1 00
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DELAWARE.

Wilmington, Susan E. Monro, for the Waldenses,	5 00
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ALABAMA.

Wetumpka, Mary A. Lawson, in full L. M.	5 00
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MISSOURI.

Hannibal, 1st. and 2d. Presb. Ch., (Mrs. C. H. McDonald, a. m.)	23 41
Baptist Ch., Henry M. Williams, and Rev. M. M. Modeset, anl. mem.	9 95
Methodist Episcopal Ch., South,	12 72

INDIANA.

Fort Wayne, 2d. Presb. Ch., additional,	50
Peru, 1st. Presb. Ch., (N. S.) to constitute the Rev. F. S. McCabe, a L. M.	30 00
Methodist Epis. Ch., in part,	12 05
2d. Presb. Ch., (O. S.)	1 70
Rockville, 2d. Presb. Ch. additional,	1 00
1st. Presb. Ch., (O. S.) in part,	3 90

Jacksonville, 1st. Cong. Ch. to constitute the Rev. Edwin Johnson a L. M.	\$57 55
Methodist Epis. Ch., (E. Charge,)	11 74
2d. Presb. Ch., (O. S.) in part,	17 82
1st. Presb. Ch., (N. S.) to constitute Rev. L. M. Glover L. M.	62 46
Baptist Ch., in part, to constitute the Rev. A. J. Bingham L. M.	20 67
Methodist Epis. Ch., (W. Charge,)	6 95
Winchester, in part, to constitute Rev. G. C. Clarke a L. M.	15 79
Jerseyville, 1st. Presb. Ch., to constitute Rev. Lemuel Grovesnor and E. A. Darcy, M. D., L. Ms.	86 30
Baptist Ch., in part, to const. Rev. Justus Bulkley a L. M.	14 20
A. B. Morean, anl. mem.	3 00
Methodist Epis. Ch.	3 45
Miss Virginia Corbett's School,	2 15
Quincy, 2d. Cong. Ch.,	21 16
1st. Cong. Ch.,	41 95
1st. Presb. Ch., (N. S.) which const. Rev. James J. Marks a L. M., and Newton Flagg and Frederick Collins, Esq. anl. members,	39 73
German Methodist Epis. Ch.	4 85
German Lutheran Ch., Miss Andria Lang, anl. mem.	4 01
Eljah Gove, Esq., in part L. M.	10 00

OHIO.

Kalamazoo, Union Monthly Concert in Bapt. Ch.	2 54
Cleveland, James F. Clark, \$25; J. W. Hoyt, \$5, for Missionaries,	30 00
Windham, Rev. Luther Humphrey, in full of L. M.	25 00

MICHIGAN.

Detroit, 1st. Presb. Ch., in part, H. L., \$10; J. Kearsley, \$5; F. Moore, \$5; Others, \$30,	50 00
1st. Cong. Ch., (Rev. Kitchell,) to const. Israel Coe a L. M.	38 25

WISCONSIN.

Madison, Rev. C. Lord,	2 00
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NEW BRUNSWICK.

St. Stevens, Errow, in full, to const. Isaiah Dole a L. M.	10 00
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ANSON G. PHELPS, JUN.

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